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THE WAR SPIRIT

V.

THE JOY SPIRIT

THOSE of us who are trying to spiritualize the thought of to-day and to show others the power of right thinking are besieged with questions concerning the right method of procedure for us to take respecting this national crisis.

To give advice on such an occasion necessitates very great care and deep thought. It is not for me to give advice concerning anything to do with the war as warfare, for on that point I know absolutely nothing, and if I possessed any such knowledge I should be very reticent in bringing it forward on such an occasion as this, because it is wrong for anyone, no matter who he may be, who is not a Government official directly concerned with the direction of affairs, to interfere in any way whatever, either by thought, word, or deed. No one who is not in direct intimate touch with the whole of the affairs, and who has not had special training in defensive work as well as warfare in general, can have any idea in their mind that will be of any service to the country or to the officers who are in charge. Therefore, it would be infinitely better for every one who is not a Government official directly concerned, to cease thinking about what should be done, wasting energy in writing letters to newspapers and sending out into the mental plane all kinds of confusing thoughts which can have no bearing whatever upon the real

thing at stake, thereby making war confusion more confounded, and perhaps indirectly helping the enemy. All kinds of criticism should be sedulously avoided, for the simple reason that no one knows the whole of the details connected with anything that is done, and therefore is not in a position to criticize, even if it were right for him to do so.

At such a time as this the right thing for every one to do is to back up those who are in authority and who are directing all activities, both here and abroad.

Many people are talking about praying to God and offering their services in a variety of ways, but scarcely anyone thinks about helping by sending right thoughts to mentally support the men who have the most onerous duties to perform at the present time. I do not, of course, mean to say that we should not pray, for the right kind of prayer is the life of the soul and the means by which God has ordained that great blessing shall be given not only to ourselves but to others through us. My point is that prayer cannot alter God, although He uses it for the direction of His energy, and that the purely formal prayer is worse than useless, for it is an insult to God. Also we must remember that God is our life, the life of the whole of the nations, and there is no more respect by God for one nation than another. He gives us continually life and breath and all things that we enjoy, and on that score our prayers will never make any difference whatever to the influx of life, which can never be modified except by the persons who receive it through their thinking wrongly concerning Deity Itself.

From this standpoint it will be seen that it would be useless, because it would never be answered, to ask God to direct our men aright in order that they may slay others, and it is equally as useless for any other nation to ask the same of God, because we are all God's children, and if we realized this in its fullest sense there would be no war whatever ; but a large number have never understood the real meaning of this conception of God's love, having thought that God was a kind of tribal or national God, and that *their* nation was *the* nation, the only nation that ought to exist, and every other nation should become subservient to them. These erroneous ideas are responsible for a great deal of the troubles which exist at the present time.

Seeing that our nation is not the aggressor, that our cause is just, and that we have entered into this war for the protection of those who would be, under ordinary circumstances, neutral, but have been forced into the war, we can, therefore, with a free conscience support our King, the Government, and all officials who are responsible for the protection of our country by bringing them by our thought into touch with the Source of all Strength and Wisdom. We know that God uses our mentality (mind) for the administration of His good gifts to others. If, therefore, every one will stop thinking what ought to be done, and criticizing the things about which they know absolutely nothing, and use this mental power for the blessing of those who at the present time must be nearly exhausted with the responsibilities attached to their office, they will be doing good work. Every one should make it a rule at a cer-

tain hour of the day, say mid-day, to sustain and support in this manner all in authority. For instance, if at noon, every one who is really interested in the welfare of the country and desires universal peace will make it a rule to send such thoughts of blessing, it will be found to be a very great source of mental and spiritual help, and will probably be the means of bringing about universal peace more quickly than anything else that can be done. If we make our minds channels through which God can send His blessings, and then say :

KING GEORGE! I BLESS YOU;

MR. ASQUITH! I BLESS YOU;

SIR EDWARD GREY! I BLESS YOU;

LORD KITCHENER! I BLESS YOU;

SIR JOHN JELLICOE! I BLESS YOU;

and so go through the list of all those who are in authority and command at the present time, giving them the very best blessing in the way here indicated, God's blessing will be sure to accompany it. Do not use many words. The words "I bless you" will contain everything that your love for your country can hold, and if you put all the mental power you possess into those three words they will be more efficacious than if you make long prayers about the matter. I desire above everything that *our* personal blessing shall go to those in authority, and that, too, with the idea that God always blesses and defends the right. *And do not forget to bless the doctors and nurses*, as their work is very important and distressing.

This is one of the most important things to be done by those who know the value of thought, and those who do not at the present moment know the practical value of right thinking might prove it for themselves by joining with every one who will do this, thereby helping the unseen forces to become stronger and stronger. The reason why I advocate this is because all action is first conceived in the mind as unseen force. If we add our thought, which is also an unseen force, to back up all the right ideas and the right actions intended to be carried out from these ideas, we shall be putting in tremendous mental power, which will help our men from the smallest to the greatest to keep cool, to work together, and to carry out their work in such a way as shall cause the least bloodshed and the least inconvenience to those not actually engaged in warfare. For I am sure, that although we are obliged to take all these severe measures at the present time, there is not a man in our country, no matter who he may be, but who desires that the war shall come to an end at the earliest possible moment with the least possible expenditure of life and money, and that peace shall be permanently established, so that we may live without fear of invasion by any foe. The blessing we shall give to those who are in command will help them to devise schemes whereby the war may be ended and the tyrannous condition of the one enemy in Europe be entirely effaced. If the people can grasp the fact that this is the most important point in connection with this war, this little pamphlet will not have been written in vain.

On the other hand, if wrong action, the result of wrong thinking, is taken now, it will make con-

fusion more confounded, and in the end bring disaster. Therefore, realizing that there is great responsibility attached to giving advice in such a crisis, I have given as much consideration of the subject as a whole as is possible with information available, and write this in the hope that it will be of some service to those who feel they need help in deciding on the right course of mental action to take.

We must first get a clear conception concerning the *whole* subject.

It is evident that there is in reality no material or physical cause for an international war, for there has not been one international question raised that could not have been settled without war. Therefore we can abandon the search for the cause of the war in the physical plane, and look into the metaphysical realm to ascertain whether the cause is there, and if so, what it may be.

There is not much doubt that it is not a people's war, but that the cause *is* a metaphysical one. Those of us who watch events, both physically and metaphysically, can see what is likely to come about, because we know that when certain classes of thought are held their manifestation will take certain forms.

This war is not *deeply* metaphysical, for it is most patent to all who have mental eyes to see, that for years the German "War Lords," as they are called, have held scarcely any other thought than that of war and conquest. So eager have they been to get to the fight that the least thing occurring which would be likely to cause war has been seized as a cause for warfare ; on such occasions they have not held back for one moment or given

a second thought for peace. For this reason this war has been declared on the slightest pretence, owing to the mental strain at which these would-be warriors were living, making it impossible for them to restrain their acts.

In this connection another very important point for spiritually-minded people, as well as others, to consider is the knowledge that some possess concerning happenings in the unseen world. It is stated on the best spiritual authority that the forces for good in the spiritual world are obliterating from that sphere the powers of evil, which not only have their origin in the powers of darkness in the unseen world, but which have emanated from the minds of men on this plane. Here it must be mentioned that in the spiritual world there is no source of evil thought or action, and the only way in which the heavens can be infested with evil is by the thought of men on earth. When we think either good or bad, that thought is sent into the unseen world and there becomes a living mental entity. The war thoughts are offensive to the pure inhabitants of that world, and just as clean people on earth despise insanitary conditions, so the denizens of the unseen world despise unrighteous and unholy thought. The day for cleansing has arrived with the result that these evil thoughts, being cleared away and being sent back to earth whence they came, seek again to enter the minds of those from whence they emanated on this planet. This will account to a great extent for the action of those who have been holding war-thoughts, and why they have acted so precipitately for so small a reason. They have been impelled by their own past and present mad

war thoughts to act madly. All hell of their own making, conjoined with that of ages past, has been let loose, or rather driven in upon them by the cleansers of evil in the unseen. This is all happening in accordance with the well-known law, "Whatsoever a man soweth that shall he also reap." They have sown thoughts of war in the mental plane, and now they are reaping war activities in the physical plane. It is therefore likely that as spiritual law is operative it will effectually carry things to their finality. I am of opinion that nothing will stop this war until Germany has been defeated by her own acts.

I think it will be evident to all who have watched what has happened at Liège, that, although the forts are almost impregnable, there are super-human unseen forces at work, for the defenders of the right have held out against a much superior force, at a time when they were scarcely prepared for action at all, and were at the time of offence in an almost unprepared condition to resist assault. The same remark applies to the retreat of the Goeben before an inferior vessel.* I think these are the first indications that the war will be a tremendous revelation to everybody, that the forces of evil which are generated in the minds of

* When this pamphlet was in the hands of the printer, the following appeared in the press. As it seems to confirm the idea that there are psychic forces at work in connection with this war, it is inserted here at least as a matter of interest :

BOMBARDING PHANTOMS. AUSTRIAN FLEET FIGHTS IMAGINARY FOE.

ROME, Friday, August 21st.

"The Trieste correspondent of the *Giornale d'Italia* reports that during the night the Austrian fleet was engaged in a violent artillery combat *with an imaginary hostile fleet*.

"The mistake was only discovered after a six hours' cannonade."—*Central News*.

men will soon be ended. There is every indication that the superior powers are at work in conjunction with the Law of justice, measuring out to every one exactly what they deserve. Seeing this, it is perilous to try to interfere with the Law's operations. To interfere mentally, to *stop* this war—which is likely to be the last one—may prove to be disastrous to perpetual peace and the introduction of the kingdom of heaven on earth. As we cannot have a clean house until all dirt is removed, or a clean mind until all unclean thoughts are eradicated, neither can we have a peaceful earth until all war elements are obliterated. The cry of the world for peace has been heard in heaven, and the reply is at hand in the destruction of the so-called powers that make war. It is evident that this must be so, under the Law, again, that whatsoever we sow that shall we also reap, for it applies both to good and bad, right and wrong. But *we* must not interfere at all, because the battle is the Lord's or the Law's in the sense that it is the result of the working of spiritual law. The command of Jesus to His followers was "Resist not evil." This is the time to obey it. Let the evil alone, and just as the germs infesting some people's bodies are killed by the acids they themselves create, so will this war kill war itself, and every one who has had a hand in it will reap what they have sown to bring it about.

Every one should endeavour to think in this way, because by so doing they will work with the Law which will bring good to pass for those who deserve it by their own right thinking up to the present, and will mete out to those who deserve destruction the very things they have been making

for others. Thus, those who have made pits for others will now fall into them themselves, and those who have been thinking thoughts of peace and righteousness, and endeavouring to establish the kingdom of heaven on earth, will meet their reward, and the war will bring about such a fine condition of spirituality, owing to the influx of light, truth, and love from the superior spheres which have been cleansed of this evil, that war will be an impossibility for ages to come. But so much depends upon our *thinking* in this way. We ought to affirm that this shall be so, and by thus definitely holding the thought in our minds that the Law, the Law of justice, will bring it to pass, and the more we work in accordance with it the more we shall realize of it, and thereby see the result of our own right thinking and affirmation. It will here be interesting to note that when Baraduc, the great French Psychic, was approaching the English coast he said he saw belts of protective thought surrounding our land which would save us from invasion. This thought aura is the result of our national desire for peace. So that psychically as well as materially we are defended.

Now the question arises: Must we stand still and do nothing?

(1) We must stand still *physically* and see the salvation of the Lord, or the working of Spiritual Law put into operation by those who are appointed by man to execute it. The Law, not us, is in action now; we must not interfere to prevent its results, because they will be righteous and good for all. Not only must we stand still and see what the law is doing, but we must be up and doing our part to mentally and spiritually *establish* the

kingdom of righteousness in our own hearts. *We* must not mentally associate ourselves with any kind of destruction as that is not *our* business: "Vengeance is mine, I will repay saith the Lord," or again as we may say the Law. If *we* begin to take the Law into our own hands we shall be ground to powder, because if *we* use the law against another it will be used against us on the principle that "Whatsoever a man soweth that shall he also reap," and also, "They that take to the sword (either mentally or physically) shall perish by the sword." But *our* duty, then, in this crisis is to begin to establish the kingdom of rightness in our midst, so that it may flourish and grow later on. We must become the centres for radiating all good mental and spiritual conditions around us, so that we shall reap what we sow, and also make possible the same conditions for our less developed spiritual brethren, just as the farmer reaps his crops and also provides food for man and beast. Our thoughts must, even *now*, be on those things which are pure and peaceable, those things which are lovely and of good repute. By thinking on these things and living above all incidents, causes, and effects of war, we shall establish in ourselves the first appearances of the kingdom of peace, and thereby help those spiritual powers which are sweeping out all error with a view to answering our long-felt desire for universal peace and prosperity for all mankind from the least to the greatest.

I think that the only permissible thought concerning this war by those of us who desire peace is, that it is to be the last one—the finality of war, owing to the total annihilation of the *spirit* of

war. If anything is deprived of its spirit it has no life. If there is no war spirit there cannot be a war. Therefore seeing that by holding this thought we do not associate ourselves with persons or principles possessing only the war-spirit we are at liberty to think in this way, and it will be good for all concerned. Again, we can all beneficially hold the thought that as soon as the war is over the Spirit of Truth which has taken control of the ethereal worlds will manifest Its presence here in every peaceful heart. We should recognize that our desires for peace, truth, love, goodwill, and every other virtuous condition is an augury that there will be a strong connection between us and the Spirit of Truth, and the more we harbour that class of thought the more we shall generate it and diffuse it in the atmosphere to take the place of the war thoughts when the people, tired of war and its results, have given it up. There will be a time in the very near future when they will come to us out of their darkness and say, "Give us of your oil for our lamps are gone out." We must be ready to do it when the call comes, although at present we are in the minority. Those of us who have been preparing the minds of the people for the grand time of peace and spirituality about to dawn on us will then see the fruit of our work, and we shall all rejoice together as one man. Unifying our minds and thoughts in this way *now* even whilst war is raging will help us to bring the better conditions we seek; but unifying our minds with any persons or conditions obsessed only by the so-called principles of war, will only cause confusion in our minds by admitting the war-like element of thought into our mentation, and instead of being

strong in the Law and in the power of Its might, we shall be as unstable as water, and driven hither and thither by every newspaper report we read. If those who engage in any branch of this war from disinterested motives, or from a keen sense of duty towards those who are innocently suffering for the wrong and dark thoughts of those who have engineered the war—be they soldier, nurse, or organizer—could hold this detachment from the spirit of war and be permeated by thoughts of love, peace, and goodwill, how greatly would they be helping to bring about the kingdom of peace.

If patriotism and love for our fellow-men have called forth the heroic and self-sacrificing deed in time of war, how much greater a result would be accomplished if added to these God-given virtues, the higher thought of detachment from the spirit of war and of love for *all* men radiates from those who are called upon to take an active part in this warfare. Ours, then, must be the constructive thought for the advancement of the kingdom of heaven, which is peace within and goodwill to all. This war has *not* been caused nor backed by spiritually-minded people, therefore they should keep clear of the war-spirit mentally, physically, and materially. They should seek their own country, and live in it, and that country is the kingdom of peace within.

Acting in this way we shall bring good results, and help our invisible friends who are and have been working with the Law of Good for the establishment of heaven on earth. They have won on the other side, and we shall win here by keeping out all warlike thoughts, revengeful feelings, and everything that does not bear the stamp of peace,

goodwill, and love to all men, which glorious gospel was foretold by the angels at the birth of Jesus Christ upon earth. *We* have not even the moral right to condemn those who have caused the war. They need goodwill, but it is very questionable whether their minds are in a fit condition to receive it, seeing they are filled with resentment; therefore it is much better for all psychic and spiritual people to be neutral toward them, and positive toward the upbuilding of good, strong, spiritual forces within themselves for the establishment of the kingdom of heaven on earth.

This is *our* duty, and we must do it to be accounted worthy and profitable servants. If we do not act in this way *now* and help forward by all means within our power whatever movements may be organized for the establishment of the better conditions about to obtain, we shall certainly be unprofitable servants. Seeing that spiritually-minded people are in the minority at the present time, and that there is no lack of funds or personal service provided by those who cannot be said to be interested in spiritual matters, *we* ought to put all our forces into doing work which will help forward the establishment of God's kingdom rather than to over-supply for needs on the physical side, and for this reason: The day is coming very soon when there will be a great demand made upon the representatives of the spiritual world and spiritual science for spiritual upliftment, services, and books. We cannot appeal to those who have no interest in this class of work for support of any sort. Therefore, those who wish to be of the greatest help to the sufferers of the war, who will need information, help and strength to live the

spiritual life, should reserve their powers and purse for the days when this will be required. I strongly urge every one who has an interest in spiritual science and spiritual healing to take this matter into consideration at the present moment, and not to rush off into giving abundantly where every one else is giving abundantly, because this will end before long. People will be tired of appeals for help, and their purses will be depleted. Moreover, even spiritual work cannot be carried on without money, and as there is likely to be a tremendous flux of spirituality, we must be prepared to meet it, to work with it, to go along with it, and thus to establish that higher condition of things which the people are asking for in many directions, but do not yet know how to accomplish it. That is our duty, but

(2) I do not say *every one* must act only in this way, for that would be absurd. Let every one who has any physical ability to help in any way those who are hurt by the war, either in actual warfare or in loss of their living, or anything else, do all they can to alleviate suffering of every sort, and let us bless everything they do with the greatest blessing we can give, so that not only shall the physical act be done, but that our loving thoughts shall also accompany everything which is done for the amelioration of suffering and the ending of the war. If this is done, we shall all be acting in as great capacity as it is possible for us to act, but if the people who have spiritual powers just simply descend into the physical plane and do what every one else is doing, the future will suffer. If the people who have spiritual powers do not make provision for the near future the future will cor-

respondingly suffer. This must not be left to the Government, nor to the State Church, nor any other churches, because it is not creed that is wanted. It is real spiritual healing of mind and body that will be necessary in the days which are near at hand.

It is not my province to write of the many ways in which physical help can be given. There are many organizations, particulars of which are available for every one who wishes to help in that direction. Every one will find his own sphere in which he can work, and not one of them will go to such duties without receiving beforehand the benediction which spiritually-minded people have already bestowed on these efforts.

To all those who have friends or relatives engaged in actual conflict or defence of our country, I would like to send a personal letter, telling them how they can help their friends, but as that is impossible I will give here a letter which I have written to several who are in that position, in the hope that they may be led to take a right mental attitude, and do what is right for the protection of their beloved. It is a fact that those who are nearest to us by love ties are the ones we can protect the most by our loving thought. This letter was written to a lady whose sons were called to the war :

“ It is certainly distressing to anyone to have their children called upon to risk their lives in war or any other way, but as you have much power with them on the mental and unseen side, it is necessary that you should be very careful about your own thinking concerning them. Let me strongly advise you not to think of them, or their being

called, in any morbid way, but hold your mind above it all and rejoice. Surround them with your own love in quite a normal way, and try to realize that love is always the protecting power, not so much what you do on the physical side as what you do on the mental side. You have a natural love for them which can never be expressed, and if you bathe them in that, surround them with it, keep them everlastingly in your mind as being protected by it as though it were a strong steel fort around them, and know at the same time that when you are doing this you are acting quite in accordance with God's action toward us all on the spiritual side, then you will see how much you can do by building up around them the protective influence which is necessary at this particular time. Read and make personal to yourself and your friends the 91st Psalm.

"Do not allow doubt or fear or distress or any of the negative conditions to remain in your mind for one moment. Dispel them because they are destructive and as it were would make holes in the love aura with which you surround your children, and thereby weaken it. Try as far as you possibly can to rejoice, and to rejoice with them, and make the mental picture of their coming back to you safe and sound and having done something, in fact all they can, to deliver the world from one of the worst tyrannies it has ever seen. It is for us to act in this way, and to do our very best to make strong protective forts around those who are near and dear to us, and if we make pictures of their being protected mentally in this way, we have done much better than if we worry about them and wonder what is going to happen next.

It is infinitely better to live in the assurance that both God and ourselves are doing all we can to protect, comfort, relieve, up-build, than to worry as to what the enemy will do. In the former we give the enemy very little chance, but in the latter we give him every opportunity.

“So please keep your mind up above the whole conditions on the physical plane, and *make* the protection mentally for them, just the same as people on the physical plane are making preparation in the way of garments and everything else for the protection of their bodies. If you follow out this it will help you personally, it will help your children personally, and it will help others to come into the same condition. No doubt you will remember that on one occasion when a battle was going on, and it seemed to be going against those who were fighting a righteous cause, everything looked black and the people were inclined to mourn, but when they began to rejoice, to praise and give thanks the whole thing changed, and they were victorious. This is the lesson we have to learn in this connection, and to begin to rejoice and to give thanks, and to praise; not only to praise God, but to praise all the men, all those who are in authority, all those who are directing, all those who are helping, in order that we may build them up. It is for us to bless one another with all the blessings we can, and thereby make a strong fort of protection around ourselves, and save ourselves from destruction, the worst of which would be self-destruction caused by fear, worry, anxiety, and anticipation of defeat.”

I hope this letter will be of service to all who need help in such an awfully trying time as that of

severance from those they love most with the likelihood of never seeing them any more.

It must always be remembered that there must not be an underlying spirit of aggression or desire to kill on the part of those who go to the war. Whatever they do they will have to do as a cold duty. They must not, under any circumstances, put force of mind into the slaying of another, otherwise they will be likely to share the same fate themselves. Therefore let it be urged upon everybody who is to take part in the war that although they have to do this terrible duty, yet it must be done merely as a duty which they have undertaken, at the same time not filled with any revengeful spirit or desire to obliterate another life. This will probably seem paradoxical to a great many, but no doubt those who are in actual conflict will be able to see what is meant.

Another most important thing for us to remember is, what has been already stated, that this is not a peoples' war but an officers' war, the high officials of one nation only, and they are principally Prussians. This is most important to hold in mind continually so that we shall not fall out with or despise the people of German and Prussian nationality. We must not under any consideration cut ourselves off from these people nor withhold from them our sympathy and goodwill; even when the war is ended we must hold out to them the right hand of fellowship and welcome them back again to our trade and commerce and everything that existed before the war began. We have no quarrel whatever with the German people nor with the Prussian people, only with the Prussian war spirit, and in that the ordinary people and the commer-

cialists have no part whatever. In fact, the great bulk of the German people are deeply sorry that this war has ever been put on foot, and they condemn even their own ruler as being a bad man, in fact many of them have said that he must be mad to have taken the action he has taken.

Thus it will be seen that we must be careful not to throw any slight upon any one who has the present-day misfortune of being of German nationality, but rather we must do all we can to wipe from their minds the sorrow which the land of their birth is causing them at the present moment. If we act in this way it will be a good thing for this country and show that we are truly English.

One reason why I ask my readers to do this is because this war is not going to end in favour of Germany. I think we shall have the greater voice at the settlement. It is very evident indeed to those of us who look around in the metaphysical world and consider events from the metaphysical standpoint that it will be impossible for Germany to carry her intentions to a successful issue. We know what the power of thought is and what thought can accomplish. At the present moment the whole world is against the Kaiser and the War Lords, and the general opinion and the wish of the majority of the world is that he may not win. Anyone who knows anything at all about aggregated thought will know that he cannot possibly succeed with such a tremendous thought force against him, and is it not evident that having been unable to accomplish his task with all his vast number of troops placed before Liége, there is an unseen force working against him?

In my opinion it is the adverse thought of the

people everywhere that he will be vanquished, as well as the astral powers that are unseen that is working against him—and this will continue. If the Kaiser's eyes could be opened to the unseen forces that are surrounding him and his troops, he would see that there are millions more working against him in the realm of the unseen than in the field at the present time. As this is a very subtle, because unseen element, and as evil, vindictive thought always attacks the weakest in the most insidious way and at the most vulnerable point, cannot it be seen that the machine-like men on the field, who have been trodden under the heel of the iron discipline of the Prussian army, are now being crushed still further by the unseen forces, until they are unable, and, in fact, at present appear unwilling to make the necessary effort to overcome their so-called enemies. Therefore I say it is our duty to begin now if we have not already done so, to strike out of our minds any ill-feeling against German people and to begin to take them into our sympathy and to help them to see the thing from the same standpoint as we ourselves see it, in order that we may add their force to ours and thereby crush the tyranny under which they have suffered. We can be assured that such an act as this will bring about splendid results both for that country and ours, and probably result in uniting us on the commercial as well as the moral side of life.

This is one of the likely results of the war, but there are others which I should like to mention.

Looking on the thing as a whole, the war, which came upon us very suddenly, has brought to a sudden termination all the internal dissensions, of

which there were not a few. All the small troubles seem to have vanished or been converted into one big one, on which all our forces have to be centred. I suppose at no time in the history of the world had the Irish question been in such an acute stage as it was just prior to the war, and in fact we had just come on to the verge of the shedding of blood of our own countrymen by our own countrymen. Thank God, that has been averted, and all the senseless work which was being carried on has been brought to a sudden termination. There is not the least doubt that it will be renewed, but it will be renewed in a better way, and I recommend to everybody interested in the Irish question to read a book entitled, *Dreamland Speeches on Homeland Problems*, which gives sound and practical advice of a very important character for the settling of the Irish question upon a right and proper basis, which undoubtedly will be acceptable to all parties concerned, now they are in a much more reasonable and amenable state of mind; for surely, after giving up such a contest in favour of presenting a united front against a foreign enemy, we shall settle the whole thing as true friends, and give to Ireland what is the best for Ireland, and for Ireland to accept from England the best that England can give.

The war has also settled for the time being the suffragist question. It, like the Irish question, has been brought to a sudden but perhaps temporary termination, and our King has acted in a kingly way by releasing all those who were undergoing imprisonment for offences against the law. Perhaps the suffragettes, with all the wisdom they have, might be able to see a similarity between the

war instigated by the war lords in Germany, and the war instituted by the War Lords of the suffragette party on personal property, and they might take a lesson before it is too late as to what is likely to happen to them if they get all the forces turned against them as the German Emperor has at the present time; so that out of seeming evil good will come. The Irish question looked like an evil question; the suffrage question seemed like an evil one; the war looks like an evil one, but out of all these disturbances good will now come.

Another thing which looks to be likely of demonstration is the abolition of party politics, for it must be evident to every one that if party politics are of no more efficacy than to be abandoned in time of war, then they are not of very much importance, and it is to be hoped that instead of having party politics we shall have the division between people who want to raise humanity and those who want to pull it down. A very few people will agree to their being on the side of the destruction of humanity, and, therefore, the force of that side will be a very small one to be dealt with, and if there is a plan devised for the raising of the whole of humanity, no matter whether they be great or small, rich or poor, bond or free, then we shall do some work which will raise us in the estimation of the world more than what we can see at the present moment. The estimation of the character and worth of England has been seen during the past few weeks in the provision which has been made on all hands to help to defend us because we have done right in the past, because we have been pioneers in the world's advancement. *But we have come to a climax, or rather to a turn-*

ing of the ways, and it is for us now to go in one of the two directions, either to the right or to the wrong. We must not allow ourselves to be influenced too much by victories, or allow ourselves to go in the wrong direction. If we use the time of prosperity which is coming to us as a means for ameliorating suffering, obliterating all sweating and every objectionable form of employment, as well as to make secure every kind of living to those who have it, whether it be earned or unearned, we shall have done really good work which will elevate us in the eyes of the whole world, and we shall maintain our great prestige.

This war affliction seems to have had one common result in this country, and that is, it has unified us all. We are no longer Suffragists and anti-Suffragists, we are no longer Home Rulers and anti-Home Rulers, we are no longer Liberals and Conservatives, but we are all English, and the flag seems to be the one thing around which we all rally for the present moment, simply because there is necessity for it made by this war. It has incidentally settled the difficulty of procuring servants at reasonable wages and terms, and there are other good things coming!

Now, if war between ourselves and another nation is not a good thing, why is war amongst ourselves a good thing? Why need there be opposition just simply for party sake, no matter which party it may be? Why cannot we all remain unified for the sake of our own people? Why cannot the working classes give up their extortionate demands upon the employer, and why cannot the sweater give up his extortionate demands upon the poor starving people? If they cannot see their

way to do it, is there not some means whereby it can be made impossible for both of them to carry on these nefarious practices? I am afraid that this war will teach all these people the one lesson that they need to learn, and that is, that they cannot have everything, and that they must be content with what they ought to be contented, according to their position in life. We seem to have had prosperity for such a long time that we have fallen out with it. This adversity, so near at home, will probably teach us such severe lessons that we shall see more clearly that the good things we have enjoyed in the past have really been good things, and that it is outside all sense, to say nothing of gratitude, for us to have fallen out with the good conditions and things we have had.

I think every one will admit that the wonderful way in which things have been managed in this country amounts practically to a miracle. If we could only know one-tenth of the preparation that has been necessary, and the amount of thinking, scheming, diplomacy, that has had to be done, we should marvel. Up to the time of writing there has been no calamity of any sort, for which we need to be thankful. If we adopt the right mental attitude toward the whole thing we shall certainly bring about even more splendid conditions as a climax. The right mental attitude for victory is, not that of pessimism, for pessimism never succeeds, but that of praise, rejoicing and thanksgiving. That there is a wonderful power in praise the following extract from 2 Chron. xx. 16 to 25, is evidence:

“To-morrow go ye down against them: behold, they come up by the ascent of Ziz; and ye shall

find them at the end of the valley before the wilderness of Jeruel. Ye shall not need to fight in this *battle*: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them; for the LORD is with you. And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell down before the LORD, worshipping the LORD. *And the Levites, of the children of the Kohahites and of the children of the Korathites, stood up to praise the LORD, the God of Israel, with an exceeding loud voice.* And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, 'Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.' And when he had taken counsel with the people, he appointed them that should sing unto the LORD, and praise the beauty of holiness, as they went out before the army, and say, 'Give thanks unto the LORD; for His mercy endureth for ever. *And when they began to sing and to praise,* the LORD sent liers in wait against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came to the watch-tower of the wilderness, they looked upon the multitude; and, behold, they were dead bodies fallen to the earth, and there were

none that escaped. And when Jehoshaphat and his people came to take the spoil of them, they found among them in abundance both riches and dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away : and they were three days in taking of the spoil, it was so much."

This incident shows us that Joy is constructive and protective. It has the right spirit in it, and shows us that we should, on every occasion, even in those circumstances which seem to demand sorrow, abandon all pessimism, doubt, and distressful states of mind, and follow Paul's advice : "Rejoice in the Lord (Law), and again I say Rejoice."

Let us not give up our enjoyments because of this war. Let us keep ourselves as joyful as we can, and not join with anyone who is inclined to be mournful or fearful. These states of mind are destructive to prosperity, to success and everything good. We need to surround our men everywhere with a good sanitive influence. If we are in a state of happiness and joy it will, to some extent, prevent them getting despondent and disappointed in their trying times. If we can think that because we are happy they are more likely to be happy, we shall then see that we are doing good work, and we can depend that if we really set up a spirit of praise, thanksgiving, and joy, according to our different ways of looking at life, we shall certainly set up a mental state that will be of real service everywhere. In this connection I would advise every one to read a little shilling book which is just being published, entitled *How to Create Joy*. It contains the remarkable legend of the

Radiant Monk, showing now the joyful monk overcame every obstacle, and even set hell on fire with joy, because of his persistence in refusing to be miserable and his determination to be perfectly happy. No one will be able to read that legend at this particular time without getting into the spirit of joy, and I hope it will be the means, in this particular instance, of setting up a real spirit of joy amongst us as a nation, and also amongst our allies, so that we shall conquer more by the spirit of joy than by the bullet and the sword.

But we must not, even then, rejoice *because the enemy falls*, but because God protects the right.

In Proverb xxiv. 16 to 22, we find :

“For a righteous man falleth seven times, and riseth up again :

But the wicked are overthrown by calamity.

Rejoice not when thine enemy falleth,

And let not thine heart be glad when he is overthrown :

Lest the LORD see it, and it displease him,

And he turn away his wrath from him.

Fret not thyself because of evil-doers;

Neither be thou envious at the wicked :

For there will be no reward to the evil man;

The lamp of the wicked shall be put out.

My son, fear thou the LORD and the king;

And meddle not with them that are given to change :

For their calamity shall rise suddenly;

And who knoweth the destruction of them both? ”

We must think of success for our righteous cause and not about the defeat of the enemy. We

must think constructively and not destructively because of the Law's action in repaying what we do.

Let us all hope and pray that before long those who are in distress of mind, body and estate will put on the garment of praise instead of the spirit of heaviness, and that all may find the Light of heaven, leading them into all truth.

Things to be remembered and continually repeated by all lovers of peace to the fearful and faithless.

- (1) The world's thought of death is on the War Lords, therefore they cannot succeed, but they and their works will succumb.
- (2) The world's thought of success is with us, therefore we shall succeed with honour and peace ; therefore we should rejoice now.
- (3) The War Lords rely on physical force and call it God. When they find it fails we shall hear them say : "O Nietzsche hear us !" and there will be no answer.
- (4) As we rely on the God of Peace we are certain that before we ask God has answered, and while we are yet speaking He hears, therefore peace is assured. "My Peace I give unto you."
- (5) This war will kill the *spirit of war* and thereby make another war impossible.
- (6) When the Spirit of War is destroyed the Spirit of Truth will rise and establish the reign of God's (Good) Kingdom, and men, from the least to the greatest, shall know the Lord (The Law), and we shall see the Visions of Isaiah as actual facts in our midst.

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